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मनुस्मृतिः

मनुस्मृति also known as मानवधर्मशास्त्र is the most important and earliest metrical work of the धर्मशास्त्र textual tradition of Hinduism. This मनुस्मृति is the most authoritative work on Hindu law which is supposed to be compiled between 2nd Century B.C. and 2nd Century A.D. Manu is not the name of one person. A number of Manus are mentioned in Puranas which differ in the names and number of Manus. For Eg. The वायु and पद्म Puranas refers to 14 no. of Manus. विष्णु and ब्रह्माण्ड Puranas tell about 12 no. of Manus. Manu may be regarded as a legendary sage with whom law is associated. No details about the life of Manu are known.

Generally known as the Laws of Manu or Institution of Manu, the text presents itself as a discourse given by Manu, the progenitor of mankind to seers of Rishis, who request him to tell them the 'Law of all the social classes. According to Hindu tradition, the मनुस्मृति records the words of ब्रह्म. Manu the son of Brahma learns the lessons of the text which consists 1000 chapters on Law, Polity and Pleasure which was given to him by his father. Then he proceeds to teach it to his own students. One among them by name भृगु relays this information in the मनुस्मृति, to an audience of his own pupils. Thus it was passed on from generation to generation. Thus Manu was the first law giver in the history of mankind.

Manusmriti contains 12 chapters and 2684 verses, on various subjects. The text is written in simple verse form. In the beginning of the work it is said that- the great sages approached Manu and requested him to declare the sacred laws of each of the 4 classes of the society. Manu duly honoured them and answered.

The main contents of the 12 chapters speak about the different ways in which a human can get happiness.

Main contents of the 12 chapters :

I Chapter- The genesis of the Universe.

II Chapter- Procedures of performing ceremonies, methods of fulfilling vows.

III Chapter- Holy baths, performing marriages, religious sacrifices, method of pacifying deceased ancestors etc.

IVChapter- Regular ablutions and routines, alms etc.

V Chapter- Edible and non-edible things, cleanliness, impurity, the duty of a wife etc.,

VI Chapter- Vanaprastha (वानप्रस्थ) liberation, detachment etc.

VII Chapter- The duty of royal people.

VIII Chapter- The relegation of duty.

IX Chapter- The duty of women and men, duty of four varnas, punishments etc.

X Chapter- Duties of a Brahmin, ones duty in emergency, marriages between people of different casts etc.

XI Chapter- Repentance, the five great sins, appreciation of वेदाध्ययन and तपस् etc.

XII Chapter- The objective of the Universe, actions, the merits and defects coveted to deeds, place and castes, about three guna's सत्व, रजस् and तमस्, the duty of the clan and liberation etc.,

Thus मनुस्मृति contains about these and various other topics.

The contents are very vast. It is considered as the foundational work of Hindu Law and ancient Indian Society. It talks about all the principles, morals and schedules that a

person should follow. Various duties and responsibilities related to life have also been talked about. According to Manusmriti, a person should not only fulfil his responsibilities towards Lord but also towards other people and his own family. It also talks about the various morals and principles that a person should follow throughout his life in order to attain salvation. मनुस्मृति is a key text in justifying and prescribing the detailed precepts of the caste system. It clearly defined the position and the duties of the several castes and determined the penalties to be indicated on any transgressions of the limits assigned to each of them.

The various topics found in मनुस्मृति can be divided into four classes. They are- आचार, प्रायश्चित्त, व्यवहार and राजधर्म. Under व्यवहार discussions have been made on the titles of law, the judge, legal procedure, inheritance and succession, evidence etc. राजधर्म Includes important matters like necessity and modes of punishment, policy on taxation etc. In various chapters of the work various legal topics have been mentioned.

Unlike the Vedas which are considered to be eternal or of divine origin, the स्मृति's are considered to be of human origin. They contain laws, rules and code of conduct to be applicable to individuals, communities and nations.

Thus मनुस्मृति the most prominent one among the available texts on स्मृति laid the basic natural, civil and criminal laws required to run a society. Manu is known to be first law giver in the history of mankind. Manu's writings prescribe an ideal Society. The detailed social and religious rules which are expressed are in line with the Universal ethical principle of 'धर्म'. He became the standard point of reference for all future धर्मशास्त्र's that followed. मनुस्मृति is the earliest and most important of all the स्मृति texts. It has defined the way of life in India. It compiles all the laws that were scattered in pre-smruti sutras.

Not only the later writers on स्मृति but also great poets of historical works (रामायण and महाभारत), epics, prose-works, dramas etc., have given due respect to Manu and referred about his work and quoted from the text in their literary works .

Some of the important commentaries on मनुस्मृति are

भाष्य of मेधातिथि

भाष्य of गोविन्दराज

मन्वन्तरमुक्तावली of कुल्लुक and नारायण and others.

याज्ञवल्क्यस्मृतिः

Yagnavalkya is known to be a great personality in India. We find this name mentioned in Vedas, also many seers who were known by this name can be found in old suiptures. Among them the two important are,

1. One born in the family of Vishwamitra.
2. One born in the family of Vasista.

According to Matsya Purana Yagnavalkya was known by the name Yagnadatta.

Yagnavalkya is known to be a very learned scholar expert in vedic lore and master in Dharmashastra. He was the disciple of Sage Vaskala and also he famous as an Acharya.

Yagnavalkya is known to be a great philosopher and spiritual teacher. He is known to be an inhabitant of videha because of his relations with Janaka. He had two wives Katyayini and Maitreyi. He taught the doctrine of Brahma and immortality to Maitreyi. In the chapters of Bruhadaranyaka Upanishath we find that Yagnavalkya had philosophical discussions with many scholars like Janaka, Ashwala, Bhujyu, Kohala, Gargi, Aruni and Shakalya. Shatapata Brahmhana, a book belonging to Shukla Yajurveda is written by Yagnavalkya. At the end of Shatapata Brahmhana, it is mentioned that Vajasaneya Yagnavalkya promulgated the Shukla Yajurveda received from the Sun- "आदित्यनीमानि शुक्लानि यजूषि वाजसनेयेन याज्ञवल्क्येन रव्यायन्ते" शतपथ ब्राह्मण holds that Yagnavalkya received the formula of शुक्लयजुर्वेद from Sun. याज्ञवल्क्य स्मृति clearly says that he was the author of बृहदारण्यक उपनिषत् that he received from Sun and he also composed योगशास्त्र । "जेयं चारण्यकमहं यदादित्यादवाप्तवान् । योगशास्त्रं च मत्प्रोक्तं जेयं योगमभीप्सता" । बृहदारण्यक उपनिषत् is a part of शतपथ

ब्राह्मण । याज्ञवल्क्यकाण्ड of the बृहदारण्यकोपनिषत् is a proof of his intimate relationship with शतपथ ब्राह्मण and बृहदारण्यकोपनिषत्.

याज्ञवल्क्य स्मृति is one of the famous and valuable स्मृति works of ancient India. It was written by sage याज्ञवल्क्य । next to Manu in date and authority is Yagnavalkya. This स्मृति is more systematic than that of Manu. Yagnavalkya divides his स्मृति in to three chapters, namely आचार, व्यवहार and प्रायश्चित्त and he deals all topics to their proper positions and avoids repetitions. He treats only 1009 verses instead of 2684 verses of Manu. Regarding the number of shlokas in याज्ञवल्क्य स्मृति, there are different views according to its commentators. Some say there are 1032 verses, where as others accept 1009 verses. Some others accepts 1006 shlokas or 1004 or 1010 shlokas.

Chief commentaries on याज्ञवल्क्य स्मृति are

1. बालक्रीडा Written by विश्वरूप ।
2. मिताक्षर Written by विज्ञानेश्वर ।
3. अपरार्क Written by अपरादित्य ।
4. दीपकलिका Written by शूलपाणि ।
5. विर्मित्रोदय Written by मित्रमिश्र ।

As said earlier याज्ञवल्क्य स्मृति if divided into three parts-

१. आचार्य २. व्यवहार and ३. प्रायश्चित्त depending on their respective topics.

Each chapter is divided into different parts called as प्रकरण ।

1. आचार्याध्याय -In this first chapter आचार is said to be foremost duty of a person- आचारः परमो धर्मः । It is a must to follow good conduct for the development of the family, country and the Universe according Yagnavalkya

This आचार्याध्याय is divided into 13 parts known as प्रकरण । This part is a section on etiquettes. It contains topics like ब्रह्मचर्य (Bachelorhood/Life of celibacy), विवाह (marriage), वर्णजातिविवेक (Class & Caste consciousness), गृहस्थधर्म (Rules for house holder), स्नातकधर्म (Rules for an initiated householder), भक्ष्याभक्ष्य (Eatable and non-eatable food), द्रव्यशुद्धि (Purification of articles), दान (Gift), श्राद्ध (Oblations to the manes), गणपतिकल्प (Ordinance of lord Ganapathi), ग्रहशान्ति (Propitiations of planets), राजधर्म (Duties of the king).

2. The second chapter व्यवहाराध्याय deals with behaviour (व्यवहार). This is divided in to 25 sub chapters (प्रकरणाः) depending on their various topics. The various topics are- साधारणव्यवहारमातृका (The source of common behaviours), असाधारणव्यवहारमातृका (The source of uncommon behaviour), ऋणदान (Lending), उपनिधि (Sealed Deposits) साक्षि (Witness), लेख्य (Written document), दिव्य (divine-oaths), दायाविभाग (property sharing), सीमाविवाद (Boundary-disputes), स्वामिपालविवाद (Disputes between proprietor and herdsman), अस्वामिविक्रय (on non-proprietary sale), दत्तप्रदानिक (Resumption of gifts), क्रीतानुशय (Disputes regarding of rescissions of purchase), अभ्युपेत्याशुश्रूषा (Breach of service contracts), संविद् व्यतिक्रय (violation of contract), वेतनादान (Non payment of wages), दूतसमाह्वय (Rules for calling out gambling), वाक्पारुष्य(Reproachful speech), दण्डपारुष्य (Assault or violence), साहस (Robbery), विक्रीयासम्प्रदान (Non delivery after sale), सम्भूयसमुत्थान (Trading in partnership), स्तेय (Theft), स्त्रीसंग्रहण (Adultery with women), प्रकीर्णक (Miscellaneous disputes).

3. The third division प्रायश्चित्ताध्याय is a section on atonement. It contains five prakaranas.

अशौच (Impurity), आपद् धर्म (Unspecified customary procedure in exigency or calamity,

वानप्रस्थधर्म (Religion of a hermit), यतिधर्म (Duties of an ascetic), प्रायश्चित्त (Atonement).

In याज्ञवल्क्य स्मृति there are numerous verses..that show remarkable agreement with the text of Manu (मनु स्मृति). But there are several points in which याज्ञवल्क्य differs from मनु and shows in general more advanced state of thought and feeling than the मनु स्मृति. The स्मृति of Yagnavalkya treats the woman as a full legal person, and it allows her to inherit properties. याज्ञवल्क्य limits the prerogative of the king. He limits it even in a conquered country. The conqueror can not introduce or impose laws of his country to the conquered country if it affects their belief in tradition and culture. The new subjects have to be ruled in the same way as the subjects of his own country.

In याज्ञवल्क्य स्मृति the largest space in civil law (व्यवहार) is given to contract. The partnership to sea traders and artisans and the law of corporation find place in this work. The definition given by याज्ञवल्क्य about partnership (in business) is the same as provided by the Indian Partnership Act 1932 in section 4. The definition of Partnership contained in Partnership Act is carbon copy of the definition of Partnership given by याज्ञवल्क्य may be 2000 years ago. This shows its relevance and importance even today.

D.F. Mulla, in his book "Principles of Hindu Law" designates Smriti period as the golden age of Hindu Law as it was the most productive period. During the post-smruti period, the laws propounded by the smritis were critically studied, modified and amplified by the works of learned commentators. The code of Law of Yagnavalkya (याज्ञवल्क्य स्मृति) is assigned an eminent place in the स्मृति literature and is continued exercising its influence

on the social life through the works of its learned commentators who always interpreted and modified in the light of the changing needs of the society.

Though याज्ञवल्क्य स्मृति was written after मनुस्मृति, this is a very important स्मृति. Its language is very direct and clear. याज्ञवल्क्य considers law to be the king of kings and the king to be only as an enforcer of the law. याज्ञवल्क्य did not deal much with religion and morality but mostly with civil law.

याज्ञवल्क्य स्मृति contains a key to refresh in mind the rules for human beings gradually developed from the stage Homo-sapiens to this modern civilized era. It is prayed for the sake of humanity as a whole that every man should keep and persue such treatises or books to feel, adopt and realise these rules all benevolent for the universal brotherhood, i.e. , “उदारचारितानां तु वसुधैव कुटुम्बकम्” । A Practical approach towards these rules will definitely act as a torch in hand especially, and save the humanity from falling into the blind alley of misconception, misdirection, misfeasance as prevailed in this ultra-modern world or a world of mere materialistic approach. In brief these rules may lead the life of a man from hell to heaven.

पराशरस्मृतिः ।

स्मृति Created by sage Parashara is known as पराशरस्मृति ।

It is the most benevolent for the modern Kaliyuga as Parashara has himself said-

कृते तु मनवो धर्मः त्रेतायां गौतमः स्मृतः ।

द्वापरे शङ्खलिखिता कलौ पराशरः स्मृतः ॥

Manu Smruti was most relevant in satyayuga or कृतयुग, and in त्रेतायुग it was Gautamasmruti. In द्वापरयुग Smruti written by shankha was recognised and in कलियुग Parashara Smruti is remembered.

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् । पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥

Parashara is a Rigvedic Maharshi and author of many ancient Indian texts. Parashara was the grandson of Vasistha , the son of Shakti Maharshi and father of Vyasa.

According to Vedas Brahma Created Vasista who with Arundhati had a son named Shakti-Muni. And for him born Sage Parashara. With Satyavati Parashara fathered Vyasa. Vyasa through his brother Vichitraveerya's wives fathered Dhritarashtra & Pandu. He also fathered vidura. Vyasa also is the father of Shuka-Muni through his wife Pinjala daughter of Jabali. Thus Parashara was the great grandfather of both the warring parties of the Mahabharatha, the Kauravas and the Pandavas.

Parashara Muni was raised by his grand father Vashista, because he lost his father at an early age. His father Shakti Muni was on a journey and came across an angry demon who killed him. The birth place of Parashara Muni is believed to be at Panhala fort in Kolhapur district of Maharashtra. A cave supposed to be of Parashara Muni is present at the fort. He was a spiritual master of king Janaka and a great devotee of Lord Shiva.

Texts attributed to Parashara.

1. Author of verses in the ऋग्वेद ।
2. पराशरस्मृति । (पराशर धर्म संहिता)
3. विष्णुपुराण । Considered by scholars as one of the earliest puranas
4. बृहत्पराशर होरा शास्त्र । (A foundation text of astrology)
5. वृक्षायुर्वेद । (The science on life of trees) This is one of the earliest text on Botany. This text was considered to be premier Botany text for students of Traditional Indian Medicine.

पराशरस्मृति is a स्मृति work which contains rules of conduct. As it is told in the work that, this स्मृति is to help the people in कलियुग to overcome their woes. The topics are classified into 12 chapters. Totally there are 592 shlokas.

1st chapter : Describes the conduct and do's and dont's for all the four classes.

2nd chapter : Describes the norms to be followed by the married people of all the 4 classes.

3rd chapter : Considers the purification from the effects of birth and death occurring in the families.

4th chapter : Describes the expiation for the sins arising out of evil deeds . Duties of a woman & of a husband are also mentioned.

5th chapter : Describes the sins related to biting of animals and the ways to expiate this sin.

6th chapter : Describes the sin involved due to Killing of birds and the ways to expiate it.

7th chapter : Deals with the matter of purifying water bodies. (in the opinion of Sage Parashara, purification of ponds etc. Can be achieved)

8th chapter : Describes the expiation for the sins committed unknowingly. It asserts that such sins should not be hidden because such a practice only adds to the new sins.

9th chapter : Writes about the expiation for the sin of killing a cow.

10th chapter : Describes the expiation required to wash the sins of having illegal carnal relations with women other than the wife.

11th chapter : Sage Parashara has prohibited the intake of polluted food and cereals from Shudras. Provision of expiating the sins related to these two activities has therefore come into practice.

12th chapter : Describes about nightmares. (According the Parashara Smruti, night mares are akin to the sins and require proper expiation by taking a bath)

Thus as mentioned above the Parashara Smruti mainly deals with do's and don'ts for all the 4 varnas, their general and special duties, purification, austerities and atonement. The first three chapters, specialy deals with आचार (conduct). Therefore it is called as आचारकाण्ड and as the rest of the 9 chapters deals with atonement it is named as प्रायश्चित्तकाण्ड । Unlike in other smruti's. This Parashara Smruti does not deal with व्यवहारकाण्ड independently or saperately but it is indicated wherever there is a need.

In the first chapter of Parashara Smruti it is told that when sage वेदव्यास was requested by all the other sages to teach धर्म which is for the welfare of the people of कलियुग, Vyasa thought that his father Parashara is the right person. Vyasa along with other sages went to his father and required him to create such an ideologically and morally sufficient discipline that will help the people in Kaliyuga to overcome their woes.

सर्व धर्मो कृते जातः सर्वो नष्टः कलौ युगे ।

चातुर्वर्ण्यं समाचारं किञ्चित् साधारणं वद ॥

All these religions were created in Satya Yuga and would be destroyed in Kaliyuga. Hence Kindly outline some ordinary religious norms so that all the four classes could run their lives in a religious way. Sage Parashara too was fully aware of the attenuation that religion would suffer in future. One the basis of his deep knowledge that great sage contemplated on the problems which he thought would imminently afflict the religion in Kaliyuga. Change is the only thing that remains constant in nature. Religion is also no exception to this rule. Considering this Sage Parashara told the ideologies of human life which are capable of improving the life of common people in the present Kalliyuga.

Parashara in his work has given prominence to agriculture. षट् कर्म निरतो विप्रः
कृषिकर्म च कार्येत् ।

पराशरस्मृति regards suicide as an abhorrent crime. Even those who carry out the cremation of the person, who had committed suicide have to expiate for their sin. According to Parashara religion is earning money by just means to preserve one's soul and foster one's family is the right conduct. One who runs his life by unjust means stays away from the pious deeds. Unjust means add to irreligion and irreligion leads to loss of life. One should not take to any means to earn money. Wisdom is said to be earning with due contemplation on religion and only as much as is required to raise the family.

न्यायोपार्जितं विन्तेन कर्तव्यं हि आत्मरक्षणाम् ।

अन्यायेन तु यो जीवेत् सर्वकर्मबहिष्कृतः ॥

Sage Parashara states that the duty of a क्षत्रिय is to protect the citizens from all kinds of difficulties and for that reason he has to apply violence in suitable cases for law and order. Therefore he has to conquer the soldiers of inimical kings and thus with religious principles, he should rule over the world.

क्षत्रियो हि प्रजा रक्षन्, शास्त्रपाणिः प्रदन्दयम् ।

निर्जित्य परं सैन्यादि, क्षितिं धर्मेन पालयेत् ॥

पराशरस्मृति says that in Kaliyuga a special importance is given towards दान।

तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।

द्वापरे यज्ञमेवाहुः दानमेकं कलौ युगे ॥

Parashara says in Kaliyuga people are prone to do sinful acts. Therefore it is better to follow good conduct (आचार) by which a person will not be sinful. Thus he gives importance to आचार ।

“कलौ पतति कर्मणा” ।

चतुर्णामपि वर्णानामाचारो धर्मपालकः ।

आचारभ्रष्टदेहानां भवेत् धर्मः पराङ्मुखः” ॥

These and many other aspects of life are disused in पराशरस्मृति. About the date of Parashara Smruti it is believed that it was composed in the first century A.D. Koutilya in his work अर्थशास्त्र has quoted from पराशरस्मृति in many places. Therefore पराशरस्मृति should be earlier to अर्थशास्त्र .i.e. it is before 4th century A.D. Parashara in his work has quoted from मनुस्मृति. Therefore पराशरस्मृति should be later than मनुस्मृति. As मनुस्मृति, belongs to B.C. era, then पराशरस्मृति should belong to 1st century A.D. Which is later to मनुस्मृति.

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

तस्मात् धर्मो न हन्तव्यो मानो धर्मो हतोऽवधीत् ॥ (मनुस्मृतिः।)

If we protect Dharma, Dharma will protect us. If not, it will destroy us. Therefore we should follow Dharma in the right path for our welfare. Therefore let us study this Parashara Smriti which is meant for Kaliyuga as told earlier and follow the Dharma as told in it and attain श्रेयस् ।

नारदस्मृतिः

Smrutis are the books of social, economic and political laws which are changeable with time and have been composed by scholars from time to time as the need was. Amongst 250 Smrutis (known to have been mentioned in different texts) only some 57 are traceable now. The most prominent one is मनुस्मृति, followed by याज्ञवल्क्यस्मृति and नारदस्मृति ।

नारदस्मृति Is written by नारद । Narada is one of the most prolific writers and one of the foremost authorities on ancient Indian Dharmashastras. नारदस्मृति Is one of the

methodical books of Indian ancient law. It was compiled in about 200 A.D later than याज्ञवल्क्यस्मृति.

In the beginning of his स्मृति Narada states that his work is an abridgment of मनुस्मृति । it can be very clearly makeout that नारदस्मृति follows मनुस्मृति to a great extent . A feature of नारदस्मृति is that it deals prominently with the व्यवहार aspect of धर्मशास्त्र and does not contain chapters on आचार or प्रायश्चित्त as the earlier स्मृति texts contain or deals with. नारदस्मृति contains three introductory chapters on the principles of judicial procedure and on judicial assembly. Then it deals with titles of law as in मनुस्मृति and याज्ञवल्क्यस्मृति | it deals with courts and judicial procedure and also lays down the law regulating the 18 titles with great clarity. It contains 1028 verses on the whole including three introductory chapters, 17 titles of law (which is named as व्यवहारपदम्) and appendix (परिशिष्टम्). The 17+1=18 (परिशिष्टम्) titles of law which are found in नारदस्मृति are ऋणादानम्, निक्षेपः (उपनिधिः), सम्भूथसमुत्थानम्, दत्तापदानिकम्, अभ्युपेत्याशुश्रूषा, वेतनस्थानोपकर्म, अस्वामिविक्रयः विक्रीयसम्प्रदानम्, क्रीतानुशयः, समयस्थानपाकर्म, सीमाबन्धः, स्त्रीपुंसयोगः, दायभागः, साहसम्, वाक्पारुष्यं दण्डपारुष्यञ्च, द्युतसमाहवयम्, प्रकीर्णकम् । The lase part परिशिष्टम् contains a प्रकरण by name चोरप्रतिषेधः.

Narada is the first to give a legal code unhampered by the man of religious and moral teaching. It solely deals with forensic law, both substantive and procedural, without any reference to penance and other religious matters. Thus it differs from the earlier works and can be regarded as purely relating to law. It deals with courts and judicial procedure with clarity thoughts. He regarded King's edict as the final authority in judicial matters. He gives a very high place to custom by stating, that the custom is very powerful and can overrule the sacred law.

Narada speaks of the plaint (statement of grievance in court) as of the essence of a law-suit and stresses the rule that it must disclose a proper cause of action. Narada allows a

woman to remarry in cases where the husband is not known, is dead, is impotent, becomes सन्यासि, or becomes outcaste (convert) like modern Hindu family law. Narada prescribes remarriage for widows and for women whose husband is impotent.

Though नारदस्मृति follows to a great extent मनुस्मृति which is earlier to it, but still Narada is independent in his views and did not allow himself to be bound by the earlier texts. There are about 50 verses that are common to मनु and नारद. This स्मृति is remarkable for its progressive views on various matters. The procedural law laid down by this work contains provisions relating to pleading, evidence (oral or documentary) as also the procedure required to be adopted by the courts of law, the details of which are dealt with in the relevant chapters.

About 700 verses from नारदस्मृति are profusely quoted in various निबन्ध's (commentaries & digests) written by famous writers like Vishwarupa, Medhatithi and Jeemutavahana. Bana in his work Kadambari, refers to a distinct work of Narada on politics. So far it is not been traced. The oldest manuscript of नारदस्मृति was recovered from Nepal and the oldest commentary was also written in Nepa. This makes a few to opine that Narada hailed from Nepal.

Some very important changes in law are traced in नारदस्मृति and therefore it forms an important landmark in the evolution of ancient Indian legal system. It also throws a great light on the political and social institutions during the period when it was written. नारदस्मृति is the only smruti which is completely preserved in manuscripts. नारदभाष्य by असहाय is the only commentary available on नारदस्मृति |

This Narada Smruti indicates that ancient Indian jurists never hesitated to take a progressive view and did not feel themselves bound by the opinion expressed by earlier jurists. Later jurists gave expression to their thoughts freely and they proceeded on the basis that law cannot be static, but it must change according to the changing social and political conditions. नारदस्मृति Affords an important basis for the study of ancient Hindu

legal system. This is the only स्मृति that does not deal with religion and morality at all but concentrates only on civil law. It is very logical and precise. In general it is based on मनुस्मृति and याज्ञवल्क्यस्मृति, but differ on many points due to changes in social structure.
